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THE

HERALD

OF

Life and Immortality.

By ELIAS SMITH.

A SERMON

On Nebuchadnezzar's Dream, &c.

(*Concluded from the last number.*)

V. I am to shew what is meant by the Stone cut out of the mountain without hands, which broke the image and made it like the chaff of the summer's theshing floor.

The meaning of this is given by Daniel in chap. 2, ver. 44. "And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people; but it shall break in pieces all these kingdoms, and it shall stand forever."

According to this explanation, the Stone cut out without hands, means that government set up when Christ was on earth, the principles of which are, "Righteousness, Peace, and Joy in the Holy Ghost." These principles differ as much from the principles of earthly monarchies, as stone differs from gold, silver, brass, iron and clay. Monarchies compared to ravenous beasts, are founded in unrighteousness, war, and commotion or trouble.

The principles of this kingdom, Jesus preached, possessed, and made practical through his whole life. As the other four kingdoms ruled the whole earth, it was the design of the MOST HIGH, that this kingdom should root out all others, and leaven the whole earth, that all may in the end be righteous, peaceable, and happy.

This kingdom, in its beginning, is compared to a grain of mustard-seed, the least of all; and in the end to a STONE increased to a great mountain, which should fill the whole earth, and stand forever.

This is the kingdom which belongs to Christ, which includes all men, whether living or dead; who are all to be conformed to him, "that in all things (or among all) he may have the pre-eminence."

A Kingdom supposes three things—

1. A King. 2. Territory. 3. People and law to govern them; 1. A King. Jesus the son of God, is the King of this kingdom, called a STONE. He was foretold by the prophets. Numbers xxiv. 7. "He shall pour the water out of his buckets, and his seed shall be in many waters, and his KING shall be higher than Agag, and his kingdom shall be exalted." Psalms. ii. 6. "Yet have I set my King upon my holy hill of Zion." Isa. xxxii. 1. "Behold a King shall reign in righteousness." chap. xxxiii. 17, 22. "Thine eyes shall see the KING in his beauty." "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our KING, he will save us." Zach. ix. 9. "Rejoice greatly O daughter of Zion; shout O daughter of Jerusalem; for behold, thy KING cometh unto thee; he is just; and having salvation."

That this king means Jesus, is confirmed by his own testimony, and that of his disciples. John, xviii. 36, 37. "Jesus answered, My kingdom is not of this world. Pilate therefore said unto him, art thou a King then? Jesus answered, thou sayest that I am a King. To this end was I born, and for this cause

came I into the world that I should bear witness unto the truth." He is called, "the King of Kings, and Lord of Lords." Rev. xix. 16. Jesus the King, is called a stone, an elect precious stone; the chief corner stone, being the same nature of the kingdom which belongs to him. He was dead and is alive to live forever, that he may give and continue life to all within his territory or dominions; "for as in Adam all die, even so in Christ, shall all be made alive."

2. A Kingdom supposes territory, or extent of country. This is the whole earth. Psal. ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Jesus said, "All power is given unto me in heaven and earth." Peter says, Acts. x. 36. "He is Lord of all." This whole globe is given to Jesus, to subdue, that all may in the end, "call him blessed."

The first Adam, as a figure of the second, had dominion over all this earth for a short time; but it is said, Ezek. xxi. 27. "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." The one whose right it is, or to whom the government belongs, is Christ the heir of all things; who said "all things are delivered unto me of my Father."

3. A Kingdom supposes people, and laws to govern them. The people included in this kingdom, are no less than Adam, Eve, and all their descendants, down to the last that shall be born. This is plain from the scriptures; for all things were created by him, and for him, "and he is the beginning of the creation of God."

That the whole family of man belong to Christ, whether dead or living, is certain from the following scriptures. Psalm ii. 8. "Ask of me, and I shall give thee the heathen for thine inheritance." That Christ asked for this gift, and received it, is plain from

the new testament. Heb. i. 2. "Whom he hath appointed heir of all things." Surely this must include all men. John, iii. 35. "The Father loveth the Son, and hath given all things into his hand." John, vi. 37, 39. "All that the father giveth me shall come to me; and him that cometh to me I will in no wise cast out. "And this is the Father's will which hath sent me, that of all which he hath given me, I should loose nothing, but should raise it up again at the last day."

That this means all given to Christ, to save, and not destroy, is plain from John, xvii. 2. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Here we are told that all flesh are given to Christ, for this express purpose, that he should give them eternal life. God says, by Ezekiel. "All souls are mine," and Christ says in ver. 10. "And all mine are thine, and thine are mine; and I am glorified in them."

The following proves beyond all doubt, that all people belong to Christ, "the Saviour of the world." Rom. xiv. 7, 8, 9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living." Jesus has bought all men, with himself. Titus, ii. 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." 1. Tim. ii. 6. "Who gave himself a ransom for all to be testified in due time." Notwithstanding all this there are many who "deny the Lord that bought them," and declare that Jesus is not "Lord of all;" that he does not own all that he gave himself for; and that a very great part of men will be destroyed.

If one subject is plainly recorded in scriptures, this, *that all men belong to Christ,* is plainly recorded there. To place this matter beyond all doubt, I will give one more testimony. Daniel, vii. 13, 14. "I saw in the night visions. and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom; that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." This shews what men are made for, even to be saved by Christ to serve him forever.

A kingdom supposes laws to govern the people by. This is love; for all the law is fulfilled in this one word, "Thou shalt love thy neighbour as thyself, therefore love is the fulfilling of the law." This is all needfull for the life that now is and that which is to come. To love God, Christ, our neighbours, enemies, and all men, is more than whole burnt offerings and sacrifices. "All things whatsoever ye would that men should do unto you, do ye the same unto them, for this is the law and the prophets." The earth, and all therein is given to Christ to subdue; and when all things are subdued unto the Son, then shall the Son himself be subject to him that put all things under him, that God may be all in all." A kingdom of righteousness, peace and joy in the Holy Ghost, when it has leavened the whole lump, or all men, must, and will make them all righteous, peaceable and happy forever.

This is a concise description of the kingdom of God set up among men, not by might, nor power; but by the Spirit of God, and which shall fill the whole earth.

There are several reasons why this kingdom is called a STONE. 1. Because of its durable nature. A

stone remains the same, for ages; so it is with thi kingdom, it is an everlasting kingdom, which cann be moved. Gold, silver, brass and iron, may be mel ed, mixed, and differently shaped; so have th kingdoms of this world put on a variety of form yet the principles are the same, which are unrighteou full of wars and trouble. The kingdom of God, o his government which ruleth over all, remains th same, and this is the amount. "The Lord i good to all, and his tender mercies are over all hi works." 2. Many stones are of more value than gold silver, or any other metal. So is the kingdom of Go among men, under Christ the King of kings. It is s far above all other kingdoms, or governments, tha Jesus compared it to a treasure hid in a field, whic when a man found, he sold all to purchase the field, to obtain the treasure hidden there.

How valuable must the kingdom be which shall remove all unrighteousness from the earth forever, and bring all men to love, obedience, life and immortality, to enjoy these blessings forever.

3. A stone is often used to grind away gold, silver, brass, iron and clay. This kingdom will do the same until all ignorance, sin, and death are forever done away. This kingdom is good; the opposite are evils, and this good will finally overcome evil, until the sin of the world is taken away; "and all nations call Jesus blessed."

VI. We will show what is meant by this STONE breaking the image and making it like the chaff of the summer's threshing floor, which the wind drove away to be seen no more forever.

The first operation of this STONE upon the image was at the birth of Christ; this news troubled Herod and all Israel: as they knew his kingdom would destroy theirs. Every step he took, every discourse he delivered, and every miracle he wrought, alarmed the Jews, particularly the rulers of that nation. They

knew that his doctrine would destroy their form of government; which lead them to say, "if we let this man alone, the Romans will come, and take our place and nation." Jesus told the Jews what his doctrine would do; he said Matth. xxi. 44, "And whosoever shall fall on this STONE shall be broken; but on whomsoever it shall fall, it will grind him to powder." He here refers to the prophecy in my text, and taught them that in opposing his doctrine, or the principles of the government, they would be broken as a nation; which actually took place, as they have never existed under any form of government from that time to the present. This same government, in its increase, will grind down all others, until they shall be no more.

The preaching of the kingdom of God among the gentiles caused the same alarm among their rulers, as it did among the Jews. Of the apostles it was said, "These all do contrary to the decrees of Cezar, saying there is another king, one Jesus." "This fellow (Paul) persuadeth men to worship God contrary to law." "This Paul has persuaded, and turned away much people, saying, there are no Gods made with hands." "These that have turned the world upside down, are come hither also" The fact is, the apostles preached principles, in their nature calculated to overthrow all the monarchies, and religious establishments dependant on monarchies, that there were then in the world. For many years after the death of the apostles, a man was considered an enemy to the government, who called himself a *christian*, or a friend to that kingdom, designed to grind all others to powder. Multitudes were put to death, for no other reason than holding to principles in their nature designed to overthrow the governments that religions men had invented.

Through the great increase of knowledge, the old Roman empire was first divided into two empires, called the eastern and western empires; answering

to the two iron legs of the image; and then into ten kingdoms, represented by the ten toes of the image, which is nov standing, and ready to fall, be ground to powder, and driven away forever.

The most severe grinding this image ever received, was in the fourteenth century, which was caused by an increase of the knowledge of *letters*, *government*, and *religion*; begun by John Wickliff, Huss, Jerome, Erasmus, Luther, and many other worthy men, who by their writings and preaching, shook the image from head to foot, which caused many to cry out, "religion and government are likely to be banished from off the earth."

This STONE, or the gospel of the kingdom, has ground away much of the image, and at this day it is very small to what it once was. The principles of the kingdom of God, were the best understood in this country of any on earth, in the year 1775, and from that time to the present.

England and France may be considered the two great toes of the image; France for age, (being the first formed out of the old Roman western empire,) is called the oldest son of the church. England, for power by sea and land. The Stone smote one of these toes, and took off a large piece on one side, when the Americans learnt that all men were born free and equal, and when they declared themselves independent of all nations, and England acknowledged the same. This wound England feels to this day, and the proud flesh on that toe caused such a dangerous mortification, that amputation followed of course.

The other toe is broken off, and although it is put on again by the combined power of princes; yet it will never be joined on again. France has the name of a kingdom, and this is about all. It is a poor subjected province, ruled by the kings and emperors of Europe. A third toe is now broken off; Spain is gone at present, and all the others will go in their turn.

This image, here represented as ground to powder, shews by the gold and silver, all the false things purchased; by the brass, all falsehood, by high sounding titles; and the iron, all done by force of arms, to deprive people of that right to which every man is born an heir. That which is man's birth-right, does not need to be bought with money, by high sounding titles, nor by the sword, powder and balls.

These four things, GOLD, SILVER, BRASS, iron and *clay*, have upheld seven false things. 1. *False Government.* 2. *False Religion.* 3. *False Medicine.* 4. *False Honour.* 5. *False Fashions.* 6. *False Heaven.* 7. *False Hell*; and by these has the world been deceived, enslaved, tormented, impoverished, or slain.

The grinding the image to powder, is the same as the fall of Babylon. In Rev. 18, we are told of the fall of this mighty city, and its utter end, with the articles of trade in which her merchants traded.—ver. 12, 13, "The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." All this riches is to come to nothing. All business to support such a government will come to an end. In ver. 24, we are told what was found in Babylon. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." These governments, represented by this image, have been the cause of all the persecutions, under the name of religion, and all the wars, by which millions have been slain on earth. All this is to be ground to powder, and by the breath of Christ's mouth, and the brightness of his appearing, to be consumed, and forever driven from the earth.

Were the whole earth now clear of false governments, false religions, false honour, and false fashions, and as to all these things be a mere blank, the inhabitants of the world would be in a happy condition to what they now are. There is no nation on earth, (called civilized) so free from these things as the Americans, and there is no nation so happy. Congress can make no law about religion, and every state but Massachusetts, has done away, or abolished their state religion laws; and we hope the time is near when Massachusetts will do the same.

While we are told by the sure word of prophecy, that all these things shall have an end, we are not left to contemplate on a desolated world, or the inhabitants left in a state of anarchy; but we are taught to look forward to the day, when the STONE which shall grind the image to powder, will become a great mountain, and fill the whole earth. This leads us to notice the last particular, viz:

VII. *The meaning of the* STONE *becoming a great mountain, and filling the whole earth.*

By this Stone becoming a great mountain, and filling the whole earth, is meant that Christ's kingdom will rise higher, spread more extensively, and be more durable, than any other on earth. This last particular is thus explained by Daniel to Nebuchadnezzar. Dan. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." This explanation is so plain, that it is easy for him that readeth to understand.

This meaning of the Stone becoming a great mountain, is confirmed by what is said upon the same subject, in Dan. vii. 13, 14, 27. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days,

and that brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and tongues should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all diminions shall serve and obey him. Hitherto is the end of the matter."

This is the grand subject which all the prophets had in view; called the RESTITUTION of all things, spoken by all the prophets, since the world began. Acts, 3, 21. "Whom the heavens must receive until the times of RESTITUTION of all things, which God hath spoken by the mouth of all his holy prophets, since the world began." That this means bringing down all earthly kingdoms, raising, extending, and continuing an heavenly one forever, is plain from Rev. x. 7, and xi. 15. "But in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets."

What is called the restitution of all things spoken by all the prophets, is here called the mystery of God spoken by all the prophets, which is to be finished when the seventh angel begins to sound. The sounding of the seventh trump, is recorded in Rev. xi. 15. "And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdom of our Lord and his Christ, and he shall reign forever and ever." This grand event we are taught to pray for in these words, "Thy kingdom come, thy will be done in earth, as it is in heaven."

This can never take place so long as there is on earth one sinner, one man mortal, or one dead; for

there are no sinners, mortal, or dead men in heaven; and this Stone can never fill the whole earth until every individual of the human race is saved completely and eternally from sin and death. This Paul has clearly proved, in 1 Cor. xv. 22 to 16. "For as in Adam all die, even so in Christ shall all be made alive; but every man in his own order; Christ the first fruits; afterwards they that are Christ's, at his coming; then cometh the end, when he shall have delivered up the *kingdom* to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet; the last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be ALL in ALL." This quotation not only proves the universal, and eternal empire of Christ; but the eternal salvation of all men, when God shall be all in all.

Every thing in nature proves that this STONE, or kingdom, will finally fill the whole earth; and the present state of the monarchies formed out of the old Roman empire agree in the same. France is broken, Spain is down, Portugal reels, and England trembles; and even Russia is not without fear of being involved in the common overthrow in which all monarchies are included.

Almost or quite every hierarchy on earth is undergoing a partial or general revolution; for God is rising "to shake terribly the earth."

When this Stone fills the whole earth, seven false things will be ended.

1. *False Governments*, or unjust powers exercised over the many, by a few. God has made all men to be free and equal, and so they ought to remain. In this country, an unequal government is done away, and the rights of all secured by law. This true gov-

rnment, is what distinguishes us from all nations on earth. The government of our country is admired by people of all nations, and dreaded by all the heads of false governments. People from different parts of the world flow together here, to enjoy that Liberty which is the birth right of every man. How happy would all nations be, were they all in subjection to a government like that adopted by the United States! That day will surely come, to the joy of millions.

2. When this stone fills the whole earth, all false religions will be done away forever.

Incorporated with false governments is a something called *religion*, as false as the government which supports it. This is true in all monarchies. It gives a peculiar privilege to a few, called "the privileged class," and leaves a great number in want and woe, as to the things of this life. Look at England. See the Lord Arch Bishops—Arch Bishops—Bishops;—Right Reverend Fathers in God;—Rectors;—Rural Deans,—Curates—Reverend Clergy;—all these supported in idleness, by the hard labor of the people, who by these useless, oppressive beings, are often deprived of the last drop of blood in their veins.

Look at the salaries of these Lords Spiritual, or peers of the realm, and see what a false religion will do, upheld by a false and destructive government! The principles of our government, led the framers of it to leave that false religion out.

False religion makes a few the favorites of heaven, and considers the greater part of mankind the objects of God's wrath, who are to be tormented forever, without any honor to God, or good to themselves. As that is a false government which includes a few, and excludes the many; so that is a false religion which saves a few, and destroys all the others. When the stone fills the whole earth, all these principles will be destroyed forever, and all nations will come and worship before God, as his judgments will be made manifest;

and all will see that his wrath was against ungodliness and unrighteousness, and not against the ungodly; whom God commendeth his love towards, in that Christ died for them; and came, not to call the righteous, but sinners to repentance.

3. *False medicines* will be destroyed, when the stone fills the whole earth; for the leaves of the tree of life will be for the healing of the nations, so that they shall no more say I am sick, "and the people that dwell there shall be forgiven their iniquities."

One false thing laid the foundation for the introduction of another; a false government being introduced; a false religion followed of course, and a false system of administering to the sick, came after the other two. The time once was, when a false government determined how the sick should be attended; when they were attended according to law, if the sick died, the physician was clear, but if he cured the sick contrary to law he was put to death.

We do not now call in question the honesty of such as administer *poison* to the sick; but we call in question the propriety of such a mode of proceedure. What leads to death, when taken into the stomach by accident, cannot lead to life, when given by design. There are three things peculiar to men in the present life—government;—religion—and medicine.—When the name only of either of these is used, and not the thing, trouble follows. Much of what is now called medicine, is *poison* of the most fatal kind; and such things can no more benefit the sick, than a false government, or false religion can the people generally.

As I expect hereafter to write and publish more upon the subject of medicine and poison, I shall drop it for the present, leaving the reader to meditate on the subject at his leisure.

4. *False honor*, is another thing that will be done away, when the stone fills the whole earth. In this is included all the high sounding, and unmeaning

tles among men, which serve to raise individuals, (in the imagination of many) above being useful to others. These names of men will all be slain.

5. *False fashions*, is another thing to be ground to powder. At the present day, almost any thing fashionable, goes; whether under the name of religion, medicine, or dress. The propriety or impropriety of one thing is but little noticed. This aggrandizes a few, and impoverishes the remainder. This will be ground away.

6. *False heaven*, is another thing to be driven from the earth. The heathen doctrine of heaven, or the invisible world, or world of spirits, is what people generally think of, or "*going to heaven*," as they term it. Becoming heavenly, or God-like, is what the Scriptures mention; this false heaven, keeps the people continually in a dispute about who shall go to heaven. Christ is to reconcile all, and make them heavenly. This is what will make all men happy.

7. *False hell*, is another thing to be done away, this is an hell of misery in another world. There is no such place in existence, but it is taken from the heathen mythology, and will be swept away with the other refuges of lies. Hell, in the Scripture, means the grave, which is to deliver up its dead, and be destroyed in the lake of fire, which is the second death.

Take away all these false things from the minds of men, and give them the truth, and they would here be as happy as a mortal state would allow them to be; while hoping for glory, honor, immortality and eternal life.

When the stone fills the whole earth, the following things will take place throughout the whole world.

1. The things which prevent the spread of the gospel will be removed; which are the power of kings and priests combined against it. When all kings fall before Christ, and when he has put down all rule, authority, and power, the word of the Lord

will have free course, as many will then run to and fro ; and knowledge be increased.

2. As Christ is the Prince of peace, and as peace is one of the principles of his kingdom, war will of course cease through all the earth. This is most gloriously described in Isaiah ii. 4. "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks ; nation shall not lift up sword against nation, neither shall they learn war any more." Zach. ix. 10. "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen ; and his dominion shall be from sea even to sea, and from the river unto the ends of the earth."

3. At that time, the Jews will own Christ as their king and deliverer, and rejoice in his righteous, and extensive government. Christ said to the Jews, Matth. xxiv. 39. "Ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the name of the Lord." Rom. xi. 26, 27. "And so all Israel shall be saved ; as it is written, there shall come out of Sion the Deliverer. and shall turn away ungodliness from Jacob ; for this is my covenant unto them, when I shall take away their sins."

4. At that time all sin will be universally, and eternally finished, and taken away from every being on earth, that ever rebelled against the God of all the earth. This is declared by Daniel, John the Baptist, and Paul. Daniel ix. 24. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring everlasting righteousness." John i. 29. "Behold the Lamb of God, which taketh away the sin of the world." Heb. ix. 26. "But now once in the end of the world, hath he appeared, to put away sin by the sacrifice of himself."

These things cannot be done, and one sinner found; all will be pardoned, and restored to the favor of God, and to the love of each other.

5. At that time all in heaven and earth will be reconciled to God, and each other. This Paul has declared in the strongest terms. Col. i. 20. "And having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." Phil. ii. 10, 11. "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

What language is there that can more clearly describe reconciliation than the above quotations?

6. At that time, all intelligent beings in heaven and earth will compose one grand body; all holy, and all immortal. Eph. i. 10. "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him."

7. At the time when the gospel has spread and brought all to the knowledge of the truth; when wars have ceased through all the earth; when all the Jews own their king; when sin is finished; when all are reconciled; when all are one; then, one universal song to God and the Lamb will be sung by every individual of the human race, with all in heaven united with them in an employment, which will never cease. All as one, even, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all in them, will say, "blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb forever and ever" This will finish the mystery of God, who will then "be ALL in ALL." To whom be glory, and honor, for evermore. Amen.

Will the doctrine of Universal Salvation, or that all shall be restored to Holiness, and Immortality, finally prevail over all other doctrines, or will it not?

My reasons for answering this question in the affirmative, are the following:

1. The doctrine of Universal Salvation, agrees with the nature of God manifested to all nations in this present life. 1. He has made of one blood all the nations on the whole earth. 2. He has given to all life and being, and in him all live, move, and have a being. 3. He has given the earth to the children of men, and in this he has proved himself their Father and friend; as in it all find a supply according to their various wants. 4. The sun shines on the just and unjust, and the rain is sent on the evil and good.

In his dealings towards all men in this life, we are sure that the Lord is good unto all, and that his tender mercies are over all his works; and this goodness and mercy must endure forever, unless the Creator becomes a changable God.

2. The salvation of all men agrees with the covenant God made with Noah, and all flesh throughout all generations; including such as never have yet known him.

I dare not think that God's promise to all men as to this life, will be more extensive than that which relates to the life to come.

3. The salvation of all men agrees with the covenant of promise revealed to Abraham, unto whom it was said, "In thy seed shall all the nations of the earth be blessed." There is no threatening or curse which can disannull this promise. Paul says, that the law that was four hundred and thirty years after, cannot disannull, or make the word of God without effect.

4. The testimony of all the prophets is in favor of the salvation of all men. Peter says that the restitution of all things, was spoken of by all the prophets since the world began.

5. Jesus Christ and the Apostles have declared the same, in the strongest terms.

6. The salvation of all is what all good men desire and pray for. Can we say that God would move men by his Spirit to desire the salvation of all, and to pray for the same, if he never meant any such thing should take place? He would not.

7. If the power of good men was equal to their *desire*, all would be saved. Is the stream better than the fountain, or is it not? The *Calvinists* prove that God has power to save all, though good men have not. The *Arminians* as justly prove that God has love enough to save all. Believe them both, for they both prove the truth, and with safety acknowledge the salvation of all.

8. It is certainly more for the glory of God, the honor of Christ, and the good of man, for all to be saved, than a part, and therefore it must and will take place.

9. The doctrine which includes a few is partial, and contrary to that wisdom which is from above; and the doctrine of endless misery is founded on, and is a branch of the heathen mythology, and cannot be true.

10. The doctrine of universal salvation leads men to honor God, and to hope in his mercy instead of blaspheming his name; it leads men to each other, and to an union in the truth; and serves to remove that prejudice and ill-will, which the opposite doctrine has produced in all ages of the world.

11. This doctrine leads us to hope for such a glorious reformation, as shall bring all to a state of reconciliation forever.

12. The salvation of all men, fills all the desires of

the good man, and reconciles him in all conditions in this life; being fully assured that hereafter every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father, who shall then, "be *all in all.*"

Who was Melchizedek?

He was a man, who lived in Salem, now called Jerusalem.

According to Paul's explanation, the word Melchizedek signifies righteousness, and the word Salem means peace. He says, Heb. vii. 2. "To whom Abraham also gave a tenth part of all; first being, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace."

Christ is said to be a priest after the order of Melchizedek, who was a righteous, peaceable king; and at the same time while he ruled on the throne, he was a priest of the most high God, to offer sacrifices, and pray for the people. There is no other man mentioned in the scriptures, who was king and priest at the same time.

It is thought by many that Melchizedek was not a man. It is as certain that he was a man, as it is certain that Aaron was a man. The account of him in Genesis xiv. is a proof of it. He is there called king of Salem, which place is now called Jerusalem. He set forth bread and wine before Abraham. This proves him a man. Abraham gave him a tenth part of all the spoil he had taken from the kings he overcame. This proves him a man. He was priest of the most high God on earth. Paul says of Christ, Heb. viii. 4. "For if he were on earth, he could not be a priest." There is no place in the scriptures which mentions Christ as a priest on earth. He, as priest, is passed into the heavens. Melchizedek

ing a priest on earth, proves him a man. Paul calls him a great man. Heb. vii. 4, "Now consider how great this *man* was."

There are several things mentioned in Hebrews, which lead many people to conclude Melchizedeck was not a man. It is said, chap. vii. ver. 3, that he was without father, without mother, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually. This is easily reconciled. Paul is not speaking of Melchizedek as a man, but as a priest. As a man he had a father, mother, descent, beginning of days, and end of life. The priests under the law all descended from Aaron, who was a priest: If they could not prove that their father and mother were both of the tribe of Levi, they had no right to the priesthood. Melchizedek had no father who was priest before him. His being without descent, means, that he did not descend from priests, or from the tribe of Levi. Paul says, ver. 6, "But he, whose descent is not counted from them, received tithes from Abraham." This is what is meant by his being without descent. It is said he was without beginning of days, or end of life. The meaning of this is, that there was no particular time in his life, when he should enter into his priestly office, or go out of it. The priests under the law entered into their office at a certain age, and went out at a certain age. This was a limited priesthood. Melchizedek had an unlimited priesthood, which pointed to Christ, whose priesthood is unlimited and unchangeable. Christ is said to be after the order, and after the similitude of Melchizedek; but if Melchizedek means Christ, then he is a priest after the order or similitude of himself. This would be nonsense.

I here mention a few particulars in which Christ is a *priest* after the order of Melchizedek.

1. Melchizedek was a king of *righteousness*, and

king of *peace.* So is Christ. Isa. xxiii. 2, "Behold a king shall reign in righteousness."—"The Prince of Peace."

2. Melchizedek was *king* and *priest.* So is Christ a *king* upon his throne, and a great high *priest* on the right hand of God.

3. Melchizedek had no relation before him, nor any after him that were priests. He did not receive his priesthood from man, nor leave it to any man. It began and continued with him: so it is with Christ. "For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood." God gave him his priestly office, and it remains with him: "But this man, because he continueth ever, hath an unchangeable priesthood." Though the bishop of Rome pretends that Christ gave his priesthood to Peter, yet he has not: he remains a priest forever, after the order of Melchizedek.

4. Melchizedek was a great man, and a great *priest;* greater than Abraham whom he blest. Paul says, Heb. vii. 5, "Now consider how great this man was." So Christ the high *priest* is great: he is greater than Moses, greater than Aaron, greater than Abraham, greater than Melchizedek, greater than the angels. The angels said, "he shall be great." Paul calls him a "*Great High Priest.*"

5. Melchizedek set bread and wine before Abraham when he was returning from the slaughter: so Christ the *high priest* does. He set bread and wine before his disciples with his own hands, the night in which he was betrayed, and now in that ordinance he does it by his ministers, to all who eat the bread and drink the wine discerning the Lord's body.

6. Melchizedek blessed Abraham. So does Christ. God sent him to bless us: 'blessed are all they that put their trust in him.'

7. Melchizedek received tithes of Abraham. This showed that Abraham belonged to his kingdom.

Christ receives a tribute of praise from all who submit to him, and their giving to him the glory due to his name, shows that they are entitled to his protection.

THE SCRIPTURES.

"A nation must be truly blessed, if it were governed by no other laws, than those of this blessed book; it is so complete a system, that nothing can be added to it, or taken from it; it contains every thing needful to be known or done; it gives instruction and counsel to a senate; authority and direction for a magistrate; it cautions a witness; requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the family, tells HIM how to rule, and HER how to manage: It entails honor to parents, and enjoins obedience to children. It prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subject to honor, and the servants to obey; and promises the blessings and protection of its AUTHOR, to all that walk by its rule; it promises food and raiment, and limits the use of both. It points out a faithful and an Eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children; and in whom his widow is to trust. *Jeremiah* xlix. 11. It teaches a man how to make his will. It defends the right of all: and reveals vengence to every defrauder, over-reacher, and oppressor. It is the *first* book; the *best* book, and the *oldest* book in the world; it contains the choicest matter; gives the best instruction; affords the greatest pleasure and satisfaction that ever was revealed: It contains the best of laws, and profoundest mysteries that ever was penned. It brings the best tidings, and affords the best of comfort, to the inquiring and disconsolate. It exhibits life and

immortality from everlasting, and shews the way to glory: It is a brief recital of all that is past and a certain prediction of all that is to come; it settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples: It reveals the only living and true GOD, and shews the way to him; and sets aside all other gods, and describes the vanity of them. In short, it is a book of laws, to shew right and wrong; a book of wisdom, that condemns all folly, and makes the foolish wise: a book of truth, detects all lies, and confutes all errors, and a book of life, that shews the way from everlasting death. It is the most compendious book in all the world, the most authentic, and the most entertaining history that ever was published. It contains the most ancient antiquities, strange events, wonderful occurrences, heroic deeds, unparaleled wars: It describes the celestial, terrestial, and eternal worlds; and the origin of the angelic myriads, human tribes, and devilish legions: It will instruct the most accomplished mechanic, and the profoundest artist: It will teach the best rhetorician, and exercise every power of the most skilful arithmetician, *Revelations* xiii. 18; puzzle the wisest anatomist, and exercise the nicest critic: It corrects the vain philosopher, and confutes the wisest astronomer; It exposes the subtle sophist, and makes diviners mad: It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was produced: the best will that ever was made, and the best testament that ever was signed. To understand it, is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the magistrate's best guide; the servant's best directory and the young man's best companion: It is the school boy's spelling book, and the learned man's master-piece: It contains a choice grammar for a novice, and a profound

mystery for a sage; It is the ignorant man's dictionary, and the wise man's directory: It encourages the wise, and promises an eternal reward to the excellent. And that which crowns all is, that the Author is without partiality, and without hypocrisy, "IN WHOM IS NO VARIABLENESS OR SHADOW OF TURNING."

TITLES.

TITLE signifies an appellation of dignity or rank given to princes and persons of distinction.

Titles were not so common among the ancient Greeks or Romans, as they are in modern times. Till the reign of *Constantine*, the title of *Illustrious* was never given, except to those who were distinguished in arms or letters—But at length it became hereditary in the families of princes, and every son of a prince was illustrious. The title of *Highness* was formerly given only to kings. The kings of England before the reign of Henry VIII. were addressed by the title of *your Grace*.—That monarch first assumed the title of *Highness*, and afterwards that of *Majesty*. The title of majesty was first given him by Francis I. in their interview in 1520. Charles V. was the first king of Spain who assumed the same title.

Princes, nobles, and clergy, generally have one title derived from their territories and estates, and another derived from their rank or from some other remarkable circumstance. The Pope is called the *Bishop of Rome*, and has the title of *Holiness*. A cardinal has his name generally from some church, and is saluted by the name of *Eminent*, or *most Eminent*. An archbishop, besides being named from his diocese, is called *his Grace* and *most Reverend*: a bishop is also distinguished by the name of his diocese, and has the title of *his Lordship* and *right Reverend*. Inferior

clergymen are denominated *Reverend.*—[And *inferior* such ones are.]

The titles of crowned heads derived from their dominions it is unnecessary to mention. It will be sufficient to mention those by which they are addressed. To an emperor is given the title of *Imperial Majesty;* to kings, that of *Majesty*; to the princes of Great Britain, *Royal Highness;* to those of Spain, *Infant;* to electors, *Electoral Highness;* to the grand duke of Tuscany, *Most Serene Highness;* to the other princes of Italy and Germany, *Highness;* to the Doge of Venice, *Most Serene Prince;* to the grand-master of Malta, *Eminence;* to nuncios and ambassadors of crowned heads, *Excellency;* to dukes, *Grace;* to marquisses, earls, and barons, *Lordship.*

The emperor of China, among his titles, takes that of *Tien Su*, "Son of Heaven."—The Orientals, it is observed, are exceedingly fond of titles; the simple governor of Schiras, for instance, after a pompous enumeration of qualities, lordships, &c. adds the titles of *Flower of Courtesy, Nutmeg of Consolation,* and *Rose of Delight.*—Ency.

Such titles mark the folly of fools, instead of wise men. Some of our *would be* nobility, have weakness enough to imitate such examples. In some of their books, you may find titles almost like the tail of a comet, and nearly as frightful to the ignorant. In one American publication you may find D. D. A. A. S. S. H. S. Standing for, (I suppose) *Doctor of Divinity, Member of the Awerican Academy of Arts and Sciences, and Secretary of the Historical Society.* Another, "*Bartlet Professor of Pulpit Eloquence, in Divinity College at Andover.*" Here is another manufactured in England, near the

seat of the beast, *Daniel Waterland, Doctor of Divinity, Master of Magdalen College in Cambridge, Rector of the united parishes of St. Austin and St. Faith, London; and Chaplain in ordinary to his Majesty.*

It is generally thought that too much upon the outside, is a sign of not enough within.

Two important Subjects; one decided, the other now in dispute.

The Mahometans from the days of their founder, have queried whether women belong to the human specie; or whether they have souls or not. They have generally concluded that the present life is all they will have. Last year, in a general council, the subject was taken up, and it was decided by a large majority, that women belong to the human family, and are subjects of salvation, and have the same right to pray, and hope for future life, as men. This, among the Mahometans, is considered a great discovery, and is cause of great joy among the Mahometan women.

We Americans, look at this with astonishment, and pity people of such ignorance respecting women. That they have been very ignorant on this subject is certain; but now they are better informed, and we hope the men will now treat their women with more kindness than heretofore.

There is now in this country, a subject in dispute of more importance, than that decided by the Mahometans; that is, *whether mankind generally belong to God or the Devil.* Should there be a grand council called, composed of clergymen of different denominations, from each state in the union, to decide upon this subject, whether all men in the most ex-

tensive sense belong eventually to God or the devil, how would they decide ? According to the popular doctrines of the day, a large majority would decide, that some belonged to God, and the greater part to Satan.

This subject has caused, and is now the cause of more contention, than that among the Mahometans.

Which discovers the greatest ignorance ? Doubtless the latter. To tell Americans, that all men belong to God, gives a great alarm among the people. This however is the fact. The Lord by the Prophet said, " the earth is the Lord's, and the fulness thereof." " All souls are mine ; as the soul of the father, so also is the soul of the son." " Lo, children are the heritage of the Lord, and the fruit of the womb are his reward." Jesus said, " All thine are mine, and mine are thine, and I am glorified in them." " No one liveth unto himself, and no man dieth unto himself ; whether therefore we live or die, we are the Lord's ; for to this end Christ died, rose and revived, that he might be Lord both of the dead and living." " The Father loveth the Son, and hath given all things into his hands."

We hope the day is near when it will be decided, that all men belong to God, " *who will have all men to be saved, and come to the knowledge of the truth.*"

Malachi, iv. 2. *But unto you that fear my name, shall the sun of righteonsness arise with healing in his wings.*

The ate Mr. Robinson of Cambridge called upon a friend just as he had received a letter from his

son, who was a surgeon on board a vessel then lying off *Smyrna.* The son mentioned to his father, that every morning about sun rise a fresh gale of air blew from the sea across the land, and from its wholesomeness and utility in clearing the infected air, this wind is always called the DOCTOR. "Now," says Mr. Robinson, "it strikes me that the prophet *Malachi*, who lived in that quarter of the world, might allude to this circumstance, when he says, the sun of righteousness shall arise with *healing in his wings.* The psalmist mentions the *wings of the wind*, and it appears to me that this salubrious breeze, which attends the rising of the sun, may be properly enough considered as the wings of the sun, which contain such healing influences, rather than the beams of the sun, as the passage has been commonly understood."

The application is easy; when the light of life shines into the heart; the person feels the influence of the spirit like the wind, taking away all which was dangerous (his sins) purifying his heart by faith; so that his soul prospers and is in health, being delivered from the power of darkness, even the prince of the power of the air; and of such it may be said, they are called out of darkness into God's marvellous light.

CLOSING ADDRESS.

BELOVED BRETHREN—This Number closes the volume of the Herald of Life and Immortality, which has been continued about two years. At the commencement of this work, there was nothing of the

kind published among the people called *Universalists.* Since that time, several are begun, one in *Boston*, one in *New-York*, one in *Philadelphia*, and one in *Vermont.* As these are sufficient, I conclude not to publish the Herald any longer.

It is now three years, since I first in public, proclaimed my belief in the salvation of all men, and the reasons for thus believing. Many supposed, or said, that this would not long be my belief. How long I may be pursuaded of the truth of this glorious doctrine, is not for me to say; but this one thing I can say in truth and sincerity; the more I examine the Scriptures upon this subject, the more my mind is confirmed in the truth of the doctrine, and the stronger is my evidence of its being a doctrine which is according to Godliness.

☞ *All creation proves it true; the Scriptures record it; good men pray for it,* and *wicked men need it.*

It is not far from forty years, since a solitary individual,* (and he a foreigner,) proclaimed this glorious news in this country: and he was considered as one of the greatest deceivers who made sad the heart of the righteous, and strengthened the hands of the wicked. His firm belief in the doctrine he preached, caused him to endure and persevere to the end of life.

Within a few years, the doctrine has spread rapidly in all directions, particularly in the New England States. There are two things peculiar to this denomination, and we wish for the continuance of a third.

1. The number at this day, who believe God will save all is considerable, and they are continually on the increase. In Boston there are three Societies; one in Charlestown, one in Malden, one in Reading, one in Salem, one in Danvers, one in Cambridge, one in Roxbury, where a meeting-house is built. All

* John Murray.

these, excepting one, are within ten miles of Boston. There is an increasing society in Situate; one in Plymouth, one in Halifax, one in Canton and Stoughton, one in Attleborough, one in New-Bedford, one in Wrentham and Bellingham. Two new meeting-houses are erected in Brookfield, and one in Milford; besides many others within a few miles of Boston.

In various parts of Rhode-Island are many who believe Christ is the Saviour of the world. In the following towns are many who love the glad tidings—Providence, Warren, Newport, Pautuxet, Cranston, Warwick, Coventry, Foster, Cumberland, Smithfield, Gloster, &c.

The same principle is fast prevailing in various parts of Connecticut, New-York, Vermont, New-Hampshire, and Maine. There are in these different States many more congregations than preachers; and while other denominations are heaping up their teachers, or making them for exportation, the preachers of this order, in addition to supplying one two, or three congregations on the first day of the week, are travelling and preaching almost every day, to such as have no other opportunity to hear the word of life.

The increase of societies and ministers in the annual convention is truly pleasing At the last, held in Claremont, (New-Hampshire,) five societies were added, and seven preachers: one from the Congregationalists, one from the Methodists, five were young men, just engaged in the ministry.

These things may be considered as belonging to the prosperous events of this order of people, and are the occasion of joy and gratitude to all who are blessed with the faith of Abraham, who is the father of us all before him that raiseth the dead, and calleth things that are not as though they were.

2. A second thing among us to be noticed, is a difference in belief, or understanding, as to some parts of what is considered the doctrine of the Scriptures.

This difference may perhaps be summed up in the following particulars.

1. Concerning what some term *Trinitarianism* and *Unitarianism*, some seem to favour what is called the *Trinity*, or three in one, or that Christ is equal with the Father in all respects; while others consider him the image of the invisible God, greater than any other being excepting his Father, and Mediator between God and man. Others, as I understand them, consider him a prophet sent to teach the way of God to man, bringing life and immortality to light through the gospel. As far as my acquaintance extends, I believe the far greater part reject the Trinity, and consider God one, and Christ his SON.

2. Some of the preachers believe in what is called the *vicarious* suffering of Christ, or his suffering in our room and stead; others disown this, believing that God ever loved his offspring, and that Christ as his gift, was the fruit of his love to man.

3. Another point of difference is that respecting rewards and punishments in another state, for obedience rendered, or crimes committed here. A considerable number of preachers believe that our reward for well doing is received in this life, and all punishment for crimes committed here will be pardoned, or punished in the present state of our being. This has caused some conversation and writing, but no public contention nor division.

3. A third thing greatly desired is, that notwithstanding this difference, we may keep the unity of the Spirit, in the bond of peace. It was the prayer of the Saviour of the world, that his disciples might be ONE, and this is what he is appointed for, to make of Jews and Gentiles one new man, and gather in ONE all things, both which are in heaven and in earth. Want of unity in spirit has generally been the foundation, or beginning of all divisions among professed believers in Christ. There is so much in which *Universal-*

ists agree, that they must possess a wrong spirit to separate on account of difference in judgment.

Let a spirit of union, love, peace, and desire for the happiness and usefulness of all prevail among the ministers, and I see nothing to prevent a very great increase of the knowledge of him, who came to seek and save that which was lost.

For many years past, the doctrine of the *Trinity* has appeared to me a mistake, and so it remains in my mind; this does not in the least prevent my fellowship with a brother who thinks it true. If he thinks it ought to be preached, I shall not wrangle with him on that account.

It is my understanding, that all reward and punishment will be in this life, and the second life will be from the same source as the first, that is, from GRACE, which shall reign through righteousness unto eternal life, through Jesus Christ our Lord. If any one think otherwise, let him not be contentious, for we have no such customs, nor ought such things ever to be named among children of the same family.

It is often said, that believing in the salvation of all men, leads to licentiousness; the only way for us to remove this objection is, to conduct in such a manner as to give no occasion for such an objection to be raised against that doctrine, which leads to live soberly, righteously, and godly, in this present evil world, looking for that blessed hope, &c.

May peace and prosperity attend us all through life—I may now calculate the greater part of my public life ended. I have for thirty years done the best I knew, and am glad to see at this time, that what I have always desired, (the salvation of all men), God has determined shall be done. My hope for future life, with all men, is my greatest joy. To the author of my present existence, and hope of future life, be glory and dominion forever. AMEN.

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N.B.—Those subscribers, who have paid for the *Herald.* have my thanks for their punctuality, and those who have not, and the number is small, are requested to forward what is due by mail, on the reception of this number, and greatly oblige their friend and servant the EDITOR.

☞ *There is now published in Boston, a weekly paper, (at $2 50 per year,) called the " UNIVERSALISTS' MAGAZINE, by Henry Bowen; edited by Rev. Hosea Ballou. Those of my subscribers, who wish to receive a paper of this kind, will doubtless be benefitted by its contents.*